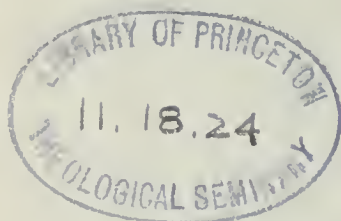


Evangelical Lutheran
ministerium of Pennsylvania
and adjacent states

Addresses at the
175th Anniversary of the
Ministerium of Pennsylvania

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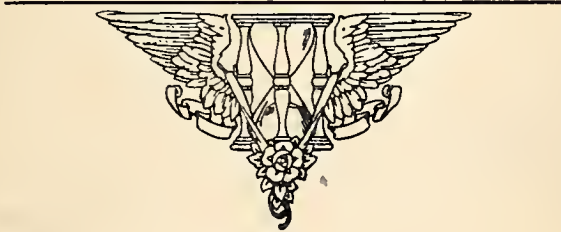
ADDRESSES

AT

The 175th Anniversary

OF THE

Ministerium of Pennsylvania



✓ Evangelical Lutheran ministerium of
Pennsylvania and adjacent states

READING, PENNSYLVANIA

JUNE 5, 1923



TRINITY CHURCH
READING, PA.

THE REV. E. P. PFATTEICHER, PH. D., D. D., PASTOR

Appendix I

DR. REED'S REMARKS AT THE PRESENTATION OF THE PASTORS AND DELEGATES OF THE ORIGINAL CONGREGATIONS

One hundred and seventy-five years ago, in the days of King George III., seven Lutheran ministers, and laymen representing eleven Lutheran congregations in the colony of Pennsylvania, assembled in Philadelphia. Both the Swedish and the German congregations were represented, as were the congregations in nearby Germantown and the Trappe. Other delegates came by tiresome horse back journeys from the more distant Lancaster and New Holland, and even from Tulpehocken, at that time still an Indian territory rather than a white man's country. The rough forest road on which the delegates from Bernville and Stouchsburg travelled, probably led them through this very place, and if so, they saw, in that summer of 1748, the surveyors of Richard and Thomas Penn marking out the first streets in this hospitable city of Reading.

These ministers and laymen participated in the Service of Dedication of St. Michael's Church, and the service of Ordination of John Nicholas Kurtz to the holy ministry. The particular purpose of their assembling was realized the following day when they organized the "College of Pastors of the United Congregations", which eventually developed into the Ministerium of Pennsylvania and Adjacent States. To-day, as we look back upon this first meeting of the first Lutheran Synod in America, we regard it as one of the most important events in the history of the Lutheran Church in this country.

Of the eleven congregations represented at that meeting, ten are still in active connection with the Ministerium. It has seemed fitting, Mr. President, that the very first feature of this anniversary celebration should be the assembling of the pastors and lay delegates of these congregations, in order that they might be formally recognized by you, sir, the President of the Ministerium, which sees in them not only the living representatives of these historic congregations, but the successors in office of those godly men who in the name of God founded this Ministerium 175 years ago.

ADDRESS OF THE HON. J. KEIM STAUFFER, MAYOR OF READING

"The mayor acknowledges the high honor of extending official greetings to the Evangelical Lutheran Ministerium of Pennsylvania and adjacent states, and senses the deep responsibility of addressing the pastors and lay delegates who have assembled to celebrate its having been organized more than a quarter of a century before the

Declaration of Independence was signed. Only the happy coincidence that the city of Reading is also marking its 175th anniversary this year permits me to discard the customary timidity of a layman in the presence of the clergy, and boldly greet you in the synonomous terms of patriotism and good citizenship.

"Appreciation, like charity, should begin at home. An untiring industrial city like Reading, with its large material resources and productive man-power, is this year proclaiming its impressive accretion of worldly wealth in its century and three-quarters of organized effort. It must be a source of pride to its entire citizenship to realize that you, to whom I bring their greetings, have journeyed here as the most fitting place in this and adjacent states to observe your spiritual anniversary of equal antiquity.

"There is an old saying: 'Every man to his trade,' and, no doubt, it is truer than ever in these days of specialization in industry. But assemblages such as this one can hardly reach their true fulfillment if they fail to convince the layman of the needs of religion in everyday business, and reveal the pastor as the typical every day citizen of the community.

"The patriotism and good citizenship that were synonomous with religion in the career of Peter Gabriel Muhlenberg are a living lesson to the world today, and not alone to the church that was his and is yours. To look upon his statue in the Capitol at Washington, or on city hall plaza, in Philadelphia, is to wonder whether he served more gloriously as pastor, soldier or statesman, but there can be no question of the usefulness of his life in each capacity.

"When Theodore Roosevelt, in his last years exclaimed: 'America must find its soul,' he sent vibrating a challenge to individual citizenship to measure up to the needs of patriotism. Your meeting in Reading to commemorate your 175th anniversary of a church life so identified with the nation's life, is an event of wide community interest as well as religious importance. In behalf of the citizens of Reading, therefore, the mayor extends to you sincere greetings and felicitations and anticipates many good results will ensue from your sessions."

Appendix II

GREETINGS BY OFFICIAL DELEGATES FROM OTHER
SYNODS AND GENERAL BODIES.

INTRODUCTORY REMARKS

By the Rev. Prof. Luther D. Reed, D. D., Chairman of the Ministerium's Anniversary Committee, in Presenting the Delegates.

As the Ministerium looks back over the past century and three quarters it may well call to mind the words of Jacob: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

Philadelphia at the time of the first meeting of the Ministerium was a place about the size of Pottsville to-day. The entire population of Pennsylvania then equalled the present population of Berks and Lebanon Counties. But in spite of the sparsely settled condition of the country there were fully seventy-five Lutheran congregations in Pennsylvania, New York, New Jersey, Maryland and Delaware. The most of these later came under the care of the Ministerium. Others were also established by the Ministerium, whose activities soon spread to neighboring and distant colonies. Missionaries were sent into the West and the Southwest; missionary conferences were organized; and these eventually developed into Synods. Groups of congregations, more or less remote, eventually withdrew to form new synods on their own territory. And now, on this day of celebration, these daughter-and grand-daughter-synods have returned, in the persons of their accredited representatives, to rejoice with the Mother Synod and to do her honor.

The greetings of these synods will be presented this afternoon, but I have the honor of presenting to you now the distinguished representatives of fifteen synods and general bodies, in order that they may be received and welcomed by you, the President of the Ministerium whose guests they are.

THE MINISTERIUM OF NEW YORK, 1786.

By the Rev. E. C. J. Kraeling, Brooklyn, N. Y.

It is indeed a great privilege that has been accorded me as the representative of the Ministerium of New York, to convey to you the heartiest congratulations and felicitations of my Synod on the occasion of your 175th anniversary. Still under the spell of the inspiring service held last night in this beautiful and historic sanctuary, I feel that in striking the first chord this afternoon, I must

re-echo yesterday's strain of prayer and praise, and thank God for the mercies He has shown unto you and through you in this your long history. Richly has His providence measured out to you both opportunity and strength. When Henry Melchior Muhlenberg from the deck of the sloop that brought him from Charleston first saw the shores of Pennsylvania with their wooded hills, their fields and pastures, it was as though God in heaven had said unto him, as He said to the patriarch of old: "This is the land I have sworn to give to thy children according to the spirit forever. And I will bless thee and make thy name great, and thou shalt be a blessing." Your Ministerium is the great living monument, that shows us how God fulfills His promises. The Ministerium of New York, the second oldest Lutheran body in the land, has been your neighbor for 140 years. We rejoice that both Synods have been unfailing in their loyalty to the confessions and the spirit of the Lutheran Church, and that they have always stood shoulder to shoulder, held together by the strongest of all ties, namely a common faith, sincere brotherly love and true Christian forbearance, "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all."

That we each have our own distinct individuality is undeniable, and results from the vicissitudes of our history. Had those Palatines who settled in the Mohawk valley not been forced by British ill-treatment to migrate into Pennsylvania, and had not thousands of others perished during the terrible border warfare in the dark and bloody ground of the Iroquois country, our relative strength might have been measured differently. Martyrdom for their new fatherland was the lot of the Palatines of New York, and the few who survived and remained became an easy prey to un-lutheran doctrine and broke away from our Ministerium. In your more tranquil land the Palatines have become the backbone of this synod and of its conservatism, while in New York the influx of a new and different migration has vitally affected the life of our Ministerium. It is not strange then that we are different in many respects, but still we are sisters. And as Mary dwelt in the house of Martha, sharing her table, so have we sat at your board and partaken of your blessings. Especially have we been privileged to send our youth to your Seminary, which we regard also as our Seminary, and in growing numbers the alumni of Mt. Airy are entering our ranks. Our industrious sister Martha has been more active and progressive than we, because richer and less handicapped, but we both love the same master and try to serve Him each in our own way. We like to think of history as made by personalities, even as the author of the Epistle to the Hebrews does when he cites the heroes of the faith. Out of our synodical histories new names must be added to that galaxy of immortals, whose fame the Church reveres. After the patriarch Muhlenberg came Justus Falckner, Kocherthal and Berke-Synod was organized, in later years, the Tennessee Synod, the South

meyer, Kunze and Krauth, Schaefer and Schmucker, Mann and Seiss, Spaeth, Krotel and Schmauk, not to mention any of those who are still amongst us and whom we honor and esteem. From their lives, their work, their zeal we draw our inspiration, and to the cause for which they labored and prayed, we consecrate ourselves anew on this anniversary day.

THE SYNOD OF NORTH CAROLINA, 1803.

By the Rev. J. L. Morgan, D. D., Salisbury, N. C.

As the delegated representative of the United Lutheran Synod of North Carolina, I bring you most hearty greetings on this memorable occasion. You have a long and glorious history, and we congratulate you upon the record you have made through all these years, and upon the strength and vision with which you arrive at this your 175th birthday. Today you stand first not only in order of time of all the Lutheran bodies of this country, but first in numbers also of the constituent synods of the United Lutheran Church. Following the leadership of that great patriarch of the Lutheran Church in America, the Rev. Henry Melchior Muhlenberg, you gave to the Lutheran Church in this country organization and a definite Lutheran consciousness. These fundamental contributions have had a wholesome influence not only among your own congregations, but also over all the organized bodies which came after you, and for which all owe you lasting gratitude. Having laid for yourselves a secure foundation, God has wonderfully blessed you in the building of a mighty church thereon. Your strength, your activities, and your influence today are potent factors in estimating the future possibilities of the Lutheran Church in America.

In tracing the history of the Synod which I have the honor to represent, we find a number of points which we believe will be of interest to you, as well as they are to us. We will not embarrass you, however, by any effort to claim ourselves as your daughter, for this we would hardly be able to substantiate, because our Synod was composed originally of congregations in our state which up to that time had never been connected with any organized body. And yet, we do cherish a feeling of kinship with you, forasmuch as the members who composed our original congregations came almost exclusively from your state. Just when our first congregations were organized, our records do not show, but it must have been not far from the year 1750. Our first pastor, the Rev. Adolphus Nussmann, came to us directly from Germany however, in the year 1773. He was secured by a personal committee which the congregations sent over there to call for them a pastor. The North Carolina Synod was organized in 1803, and holds the distinction of being the third oldest Lutheran Synod in this country. From North Carolina Synod, and the Southwestern Virginia Synod. However,

the North Carolina and Tennessee Synods were in 1921 merged into one body, so that we now have the United Synod of North Carolina. It is gratifying to note here also that during these years a spirit of cordiality between your body and ours has all along been manifested, as may be seen from various points of view. On different occasions we have exchanged pastors with you; many of our most useful ministers have been trained in your Seminary; we read with edifying interest each other's books; we stand on the same confessional basis; and today, thanks be to God, we co-operate with you, as well as with thirty-four other Synods, in carrying out the principles, the practices, and the programs of one United Lutheran Church in America.

THE JOINT SYNOD OF OHIO, 1818.

By President C. H. L. Schuette, D. D., Columbus, Ohio.

If in these your festive days you will turn to some pages in the early chronicles of our beloved Church, you shall find that in the year of our Lord 1816 fifteen pasors of our faith, then doing pioneer work west of the Allegheny Range, and representing a Special Conference of the Ministerium of Pennsylvania, requested the latter body for permission to constitute themselves an independent synodical body. This petition duly presented and kindly granted, the Conference, meeting at Somerset, Ohio, in September, 1818, then and there transformed itself, without change of its doctrinal basis, principles or polity, into the Evangelical Lutheran Synod of Ohio and Adjacent States—now of Other States, and a body measuring up fairly well to the stature of its worthy progenitor. Reminded of this, his own Synod's origin, the writer of these lines recalls the days, when, in consonance with this and other disbranchments to its credit, the Ministerium of Pennsylvania was generally known as the Mother Synod, and was thus lovingly referred to among us. This, her distinction of being the parent of other bodies after her own similitude, I esteem to be an honor, which you, the immediate members of her household, have every reason to be proud of; and whilst I congratulate the venerable Mater upon this the 175th anniversary of her birth, it pleases me to call your attention to this her invaluable service to the Church of our faith and love. However, this is a glimpse into but the first chapter of our common history. Turning to pages farther on, a tale of happenings not at all of the same unalloyed joy is told us—of sayings and doings, some dear people, forgetting that in this poor earth of ours truth and peace are by way of the sword and cross, look back upon as anything but praiseworthy. But deplore it who will, the fact stands out, that our sainted fathers did pass through periods marked by "misunderstandings," let us say, the which led to some unhappy scraps and scrimmages between the two bodies. And if so, what of it? Whereas error will obtrude itself despite anything men may be or do, and

even when at their best, I for one would seriously question the character of our sires as men devoted to the truth, had they not felt themselves called upon at times to adjust differences of some sort more or less grave and a peril to the Faith. But no, and passing strange were it, did we find them to have escaped life's struggles. Living, as we do, in a land of free thought and speech, and where, too, individualism, whether wise and good or wayward and wicked, the freest scope of expression is accorded, it will come to pass, and but too often, that, among other undesirable things, parents and their children are not always of the same mind; and this is true in affairs spiritual no less than in affairs secular. Besides, and as pertinent to our own synodical relationship, why not, at least as between ourselves, confess it, that like unto the sons of Erin, we, the sons of Saxony are, by temperament and training, just a trifle too fond of a fight? However, and be that as it may, when speaking of the controversies between the synods of our love, it behooves us to put the best construction upon them; that is to say, that they were on points worth while, and that the men engaged in them were animated by a holy affection toward the truth and the souls to be saved. And moreover, whatever the nature, purpose and range of their encounters, supervened by influences divine and benign, they certainly were not without profit; yes, and we at this day enjoy the inestimable fruit of their contentions. Therefore, when recalling them, let us do so thankfully, and set them down to our fathers' credit and praise. In short, agree or disagree with me who will, I am proud of our common history, its martial blemishes, if blemishes they be, included; and thus minded, brethren, I beg you not to look upon this preachment with which I have wearied you, as being in any sense an apology for any past grievances, real or imaginary. And now, by way of conclusion, let me say: had we of the Joint Synod of Ohio, assembled in August last, been aware of the festival you brethren are now celebrating, I have no doubt but what some word or act of felicitation would have been passed upon for presentation at this, your convention; as it is, I beg you to accept my personal congratulations, I extend them with the prayer, that "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," may be with us all, and bless the work He has placed into our hands to His own great glory.

THE SYNOD OF MARYLAND, 1820.

By the Rev. E. K. Bell, D. D., LL. D., Baltimore, Md.

Beginning with little groups of people whose roots were pulled up in Lutheran lands beyond the sea, the Ministerium assumed the stupendous task of preparing the soil and directing the growth of the Church in a land unfriendly to their religious aspirations. To blaze the way through the wilderness, to lay foundations where none had been laid before, to teach and train for the making of a great

church in this western world was an achievement for devout appreciation and gratitude to God. In the task of planting the Lutheran Church in our country the Ministerium and Maryland have had much in common. It is not without interest and significance that the founder of the Ministerium visited the churches in the heart of what was to be the Maryland Synod two years before he presided at the organization of the Ministerium. During that visit he wrote with his own hand the constitutions of congregations along the Monocacy in Frederick and in the Middletown Valley, and thus the same guiding hand at the organization of the Ministerium directed the organization of the churches that were to form the Maryland Synod. The Maryland Synod and the General Synod were organized during the same year 1820. At the organization of the General Synod, eight of the fifteen delegates were members of the Ministerium. The constitution unanimously adopted was essentially identical with the plan that had been proposed by the Pennsylvania Synod. It is a matter of pathetic interest that the leaders in the Ministerium, who really founded the General Synod, were forced to withdraw two years later, by the congregations, who conceived the idea which was spread among them, that such an organization might become an instrument of ecclesiastical tyranny. There had been no doctrinal divergencies nor had any misunderstandings arisen among the leaders. The recession was looked upon as temporary, expressions of the most cordial good feeling and confidence were exchanged, and the hope indulged and expressed on both sides that the enforced separation, over which both grieved would come to an early and happy end. The fellowship between the leaders in the Ministerium and the Maryland Synod was characteristic. The famous Free Conferences, which did so much to prepare the way for the Merger, were inspired and promoted, and in large part conducted, by leading men in these two bodies. Among the distinguished men Maryland gave to the Ministerium were Charles Phillip Krauth, Charles Porterfield Krauth, Joseph A. Seiss, William A. Passavant, Benjamin Sadtler, Malcolm Horine and Henry Eyster Jacobs. The sweet fellowship of leaders in the two bodies during the past century has ripened during these later years into a union at once beneficent and we trust indissoluble. God grant, that the Mother Synod may so continue to labor with the hosts of the United Lutheran Church, that beneficence may increase many-fold, that piety may be magnified in all of the churches, that the Gospel may be preached in its purity, to the glory of God and the extension of His kingdom throughout the world.

THE SYNOD OF WEST PENNSYLVANIA, 1825.

By the Rev. Clarence E. Arnold, York, Pa.

The Synod of West Pennsylvania was identified from the very beginning with the Ministerium through Christ Church of York,

which was represented at the organization meeting in 1748 by letter, and was active in subsequent meetings. One hundred years ago we were still in the mother's house; however, longings had arisen in the conference west of the Susquehanna River for the formation of a new Synod. Action was no doubt hastened by the withdrawal of the Ministerium from the General Synod of its own creation, which Synod in spite of its faults, saved the Lutheran Church in America from amalgamation with Reformed elements. The prejudices in the Ministerium against a general body of Lutherans, largely accentuated by Reformed influences, did not exist west of the Susquehanna. Therefore at a special meeting of the Conference, held at Greencastle on November 8, 1824, it was decided to petition the Ministerium at its next meeting, to recognize the Conference as an independent Synod. The formal organization occurred on September 5, 1825 at Chambersburg. God dealt kindly with the new Synod. So great was the success, that in the course of years the great territory of the Synod of West Pennsylvania, stretching west from the Susquehanna through Pennsylvania to the Ohio River, witnessed the formation of three additional synods. The work we have been privileged to do under God, and the results attained, we believe to be a larger tribute to you than any fullsome words of praise we could bring; for we received our early training in your household of faith. To the Ministerium of Pennsylvania the Lutheran Church in America owes a great debt. May God give you, good old mother of ours, as the years grow, a greater growth in membership, a greater zeal in your testimony for Christ, a larger accomplishment of good, a greater deepening in the spiritual life of your many congregations, and a larger influence in the territory of the Old Mother Synod.

THE SYNOD OF VIRGINIA, 1829.

By the Rev. C. W. Cassel, Luray, Virginia.

Our coming together today is not alone an occasion of congratulation and exchange of good wishes. It is this, and more. For a Synod to have made one and three quarter centuries of honorable History, for her to grow in strength with years, for her to call her children together, that she might with them mark another step of progress, is an occasion that should cause all who truly love the Kingdom to "thank God and take courage." As I look into your faces and note the deep interest on the part of everyone, as I think of the hundreds of pastors and laymen here representing your congregations, as I meet and greet the representatives of other synods and general bodies, all gathered here in this historic temple of the fathers, it is not improper to address our ecclesiastical mother in the words of the prophet of old: "Lift up your eyes round about and see; all these gather themselves together, thy sons have come from far, and thy daughters have been nursed at thy side." I am glad

this Mother Synod has a child in the Mother State to bring you greetings on this happy occasion. I am sure no one of the many synods represented here rejoices with you more sincerely than does this one of the near South. It would be ungrateful not to mention, that the early congregations in Virginia belonged to the Ministerium, that they looked to her for moral support and for pastors. Nor are we unmindful of those pioneer pastors and missionaries, members of the Ministerium, who amid the privations and hardships of frontier life, followed the people to their distant settlements. Being so far removed from the Synod, they felt the need of an organization among themselves, and in 1793 were given authority by the Ministerium to form a Virginia Conference. After more than twenty years, when the Conference had fulfilled its course, the Ministerium, recognizing the right of self-determination, approved the organization of the Synod of Maryland and Virginia in 1820. Since then no Virginia churches have belonged to the Ministerium, yet she has always shown a deep and kindly interest in all things Lutheran among us. Many of our men have been trained in your Seminary at Philadelphia, and it is a fact worth mentioning, that at present twenty-four of the seventy-five on the roll of our Synod received their training, either in part or upon the whole, at this same "school of the prophets", and also at this time the most responsible position in our Synod, that of Synodical Superintendent, is filled, and efficiently so, by one reared in one of your congregations and trained in your schools. These greetings would be incomplete without a reference to the ideals of our fathers and their partial realization. The confessional basis of the first Synod of Virginia was the Unaltered Augsburg Confession. This Synod at once connected herself with the General Synod. The present Synod of Virginia was formed last year by a union of the Evangelical Lutheran Synod of Virginia (1829), the Evangelical Lutheran Synod of Southwestern Virginia (1842), and the Evangelical Lutheran Holston Synod (1861). These have in the main been true to the ideals mentioned above, active in the literary, educational and missionary work of the Church. And so, in addition to the greetings we bring you, we also bring this message—it is the sincere conviction of your brethren of Virginia, that the ideals of those who laid the foundations are more nearly realized today than they have ever been before.

THE SYNOD OF OHIO, 1836.

By President Paul W. Koller, D. D., Mansfield, Ohio.

I bring you the greetings and sincere felicitations of the brethren of the Synod of Ohio. We not only formally congratulate you, but we do so with a keen and deep appreciation of what you have been and what you have done for the cause of the Lord Jesus and our beloved Lutheran Zion. In bringing these felicitations, three things

in your history, among many others, have not only impressed us, but have inspired us as well. 1st. Your adherence to the ideals and practices of the Lutheran Church. Those matters which compel respect from all men as aids to true worship and are distinctly Lutheran in church life, the loss of which, without doubt, would have helped to destroy our Lutheran identity. Ohio has developed her congregations along churchly lines in worship and practice. The Ministerium has been our inspiration. 2nd. We admire and congratulate you on your continued recognition of the sons of the Church, who have proven their worth. Your willingness, all things else being equal, to give recognition to worthy sons of noble fathers has been a source of strength in producing a high type of leadership in educational and church life. As we of Ohio see it, your long list of sons of honored name is one of your glories. 3rd. Your achievements have been many and continue to grow. You are not living in the past. A new standard of service is being set every day. These things are indeed worthy of the strength of your years. Permit me to speak of just one thing more, that enters into our felicitations. That is your unswerving loyalty to the confessions of the Lutheran Church. Those who know the history of our Church in America, know well the stress of the different periods, and the dangers of certain influences both at home and from abroad. In spite of these things, the heart and soul of the Ministerium kept the faith, and today your confession is exactly the same as that of the day of your organization. This means much, not only to you and to us, but to all American Christianity. It has helped our great Church to stand as perhaps no other church stands today, undivided in its allegiance to God's Word and to Jesus Christ, the Son of God.

THE INDIA MISSION, 1841.

By Rev. Frederick L. Coleman, Rajahmundry, India.

In bringing a message of greeting from the India Mission to the Ministerium of Pennsylvania, I should like briefly to mention four interesting points of contact. One hundred and eighty-four years ago, when Muhlenberg was a young man in Halle, arrangements were made to send him to India, in the footsteps of Ziegenbalg and Plutschau, who had gone as the pioneer Protestant missionaries just thirty-three years before. Muhlenberg was ready to go, but when circumstances pointed him elsewhere, he said: "It seems clear that it is not God's will for me to go to India." The pioneer of Lutheranism in America almost had become one of the pioneers of Lutheranism in India. As we look back, we can see God's wise providence in directing Muhlenberg to America. The door to Christian missions in India did not open effectually for another century, while in America during that hundred years the solid foundation of the church was laid. The second point is a direct contact of the

Ministerium with India. Exactly one hundred years after Muhlenberg landed on the shores of America, that other great missionary pioneer and organizer, Father Heyer, landed on the shores of India. He was sent out by the Ministerium of Pennsylvania, as the first foreign missionary of the American Lutheran Church, and founded our mission at Guntur. God did not direct Muhlenberg to India, but in His own good time He directed thither his spiritual Descendants. The third point of contact is with the Rajahmundry Mission. In 1869 twenty-seven years after the Guntur Mission was founded by Father Heyer, it passed through the most critical period of its history. Through a series of misfortunes, out of the eleven missionaries sent to the Mission at various times during this quarter of a century, in 1869 there remained but a single heroic survivor, Missionary Unangst from Lehigh County. The Civil War and the internal difficulties of the General Synod in the troubled days of 1867 led the church almost to desert her foreign mission work. The lone missionary in India, despairing of being able to carry the heavy burden laid upon him, proposed that the Rajahmundry station be transferred to the Church of England mission. This was agreed to by the church at home, and the arrangements were made. Father Heyer, who was then in Germany, heard of this plan, and after consulting with former Missionary Groenning, hurried to America, and appeared at the meeting of the Ministerium. That year, 1869, the Synod met in Trinity Church, Reading, so that here in this church, perhaps standing on the very spot where I am now, Father Heyer, fifty-four years ago, pleaded that the Ministerium should not let the Rajahmundry Mission field fall into non-Lutheran hands. In a thrilling climax to his plea this courageous man, then 77 years old, volunteered to go to India and help reorganize the Rajahmundry field. All the hardships of the sea and overland journey he cheerfully endured and succeeded in his mission of saving the Rajahmundry field to the Lutheran Church. The fourth point of contact is to-day. Though not officially appointed as such, I should like to be considered as representing the India Synod of the United Lutheran Church. Though the youngest or next to the youngest of the thirty-seven synods of the United Lutheran Church, it is the fourth in size, with its 1100 congregations and 100,000 baptized members. The Mother Synod can be proud of her share in bringing all this to pass. She founded the work in India; she saved the Rajahmundry field to the Lutheran Church; she has given 27 missionaries to this field, and her interest and support are steadily growing.

THE SYNOD OF EAST PENNSYLVANIA, 1842.

By President H. W. A. Hanson, D. D., Harrisburg, Pa.

I regard it a great privilege to convey to you to-day the sincere affection and hearty congratulations of the East Pennsylvania Synod. There are abundant reasons for congratulation. I congratu-

late you upon the heritage you enjoy. The heritage of noble tasks heroically launched, of sacrifices cheerfully made, of loyalty fostered through successive generations, loyalty to things worth while. I congratulate you on the task that confronts you. The task of drawing the Lutheran Church into a closer comradeship. We may differ in superficial matters, we are united in the great fundamentals of our faith. We stand face to face with the country we love. What, after all, is America but a great spiritual experiment? Into this continent of opportunity God brought men from every land upon which the sun shines. Each nation came with its talents, its dreams, its prayers, to find in this great garden of God larger opportunities for achievement. What shall be the product and outcome of this blending of blood and dreams? It is our challenge to weave into the woof and warp of the fabric of American life a love of God, a devotion to the ideals of Jesus Christ, which shall make the America of tomorrow one whose soul shall be thrilled and filled with the mind that was in Christ Jesus. I am not so deeply concerned with the fact that the world is looking to America as never before; I am more concerned with the fact, that God is looking to America to lead in the creation of a new day that shall gather up and articulate the hopes and prayers of those who have gone before. The United Lutheran Church is prepared as few others to contribute to the creation of this new era. Our ranks are not divided. We are not disturbed by liberalists or fundamentalists. Whatever may be the cut of our coat or the angle of our collar, we are united in our determination to give the whole Bible to the whole world, to exalt Jesus Christ as the divine Son of God, and to be true to the fundamental principles of the church which is our common heritage. I want to-day to congratulate you on the large part which your Synod will play in the creation of this new era. May God ever grant you vision and courage and the full consciousness of His divine presence and blessing.

THE ALLEGHENY SYNOD, 1842.

By President S. N. Carpenter, D. D., Johnstown, Pa.

The Mountain Synod of the East presents cordial and affectionate greetings to the Mother Synod of America. We offer to you our heartiest congratulations as well as deep thanks to Almighty God for your one hundred and seventy-five years of service. Even a casual glance at the minutes of your body reveals an efficient organization with the whole body fitly joined together and the effectual co-working of all its parts. We are pleased to see our Mother Synod the bulwark and rock of defense of the faith once delivered to the saints. We note with pride your fidelity to the faith of our Church as expressed in her matchless confessions, your consistent ecclesiastical life as shown in pure forms of worship, proper administration of the sacraments and biblical education of the young. We

are glad to note furthermore, that your adherence to the old faith and practices is not reactionary, but conservative of the true and best interests of the Church. We perceive the healthy signs of progress in your plans for consistent evangelism, modern education and service of love, such as our age demands rightly of a church blessed with such traditions and enriched with such talents as our own. Owing to difference in tradition, training, environment and task, some of our practices are frankly more liberal than yours, and may even seem at variance with the same. But such slight differences as exist grow chiefly out of the necessities and conditions indicated rather than out of disregard for the spirit and cultus of our Church. The doctrinal position of our Synod stands without challenge. Between the Ministerium and the Allegheny Synod the Augsburg Confession and the Formula of Concord are safe! The loadstone of Christo-centric theology must adjust practice to doctrine as surely as the needle is true to the Pole. We are impressed with the thought that, in the final summation, true union is neither territorial nor organic, but of the heart. And the development of a heart to heart unity requires more time and patience than to effect a mere official union of external organization. Let us continue to be one in doctrine, one in service and co-operation, and above all things, one in love. For after all, is not the true unity like that of the visible example of the divine creation of a diversity in unity, namely, the one great white light broken up into the seven prismatic colors of the rainbow, as it impinges on media of different density, to be resolved again into the one shaft of pure, white light?" "There are diversities of operation, but it is the same God which worketh all in all."

THE PITTSBURGH SYNOD, 1845.

By the Rev. D. M. Kemerer, Pittsburgh, Pa.

The Ministerium was rounding out nearly a century of its honorable career when the Pittsburgh Synod came into being. Prior to this event Western Pennsylvania was included in your synodical boundaries and you were supplying in a limited way the scattered members of our household of faith with the means of grace. From 1782 to 1841 you sent 14 teachers, catechists and preachers into the counties of Westmoreland, Washington, Fayette, Allegheny, Butler, Mercer, Crawford, Erie, Venango, Indiana and Jefferson, among whom were Anton Lutge, John Stauch, John M. Steck, Peter Rupert, Robert Colson, F. C. Heyer and Gabriel Reichart. Many of our ministers also have held membership in both bodies, and it is with just pride that we recall that Dr. Charles Porterfield Krauth, the profound scholar and teacher came from us to you, and that Dr. Henry Eyster Jacobs, the eminent theologian and prolific author of valuable publications was ordained by the Pittsburgh Synod. The extensive missionary program projected at the organization of the

Pittsburgh Synod in 1845, found generous supporters in the Ministerium, whose contributions assisted in establishing congregations in cities in Canada and in the States of Kentucky, Tennessee, Texas, Michigan, Minnesota and Wisconsin. Dear Brethren, for your bountiful helpfulness, from which the Pittsburgh Synod has greatly benefitted, we express our sincere gratitude. As a matter for mutual satisfaction it may be mentioned, that in developing the faith and life of the church, and in special work in education, missions and mercy, undertaken by the respective bodies, there has been a commendable interest and cordial co-operation. Dr. W. A. Passavant, the well-known philanthropist, participated in the founding of the Germantown Orphans' and Old People's Home. The beautiful Krauth Memorial Library, adorning the Seminary campus at Mt. Airy, is the gift of a benevolent layman of the Pittsburgh Synod. The founders of the Ministerium on arriving on the Western Continent were confronted with innumerable difficulties. They were strangers in a strange land. But they were godly and consecrated men; and under the leadership of Patriarch Muhlenberg they addressed themselves to the work to which they firmly believed they were divinely called. They laid the foundations broad and strong. They did not accomplish all they desired, but their selfdenying labors resulted in manifold blessings to posterity. They left to their successors a legacy of unfinished problems which have been solved, or are in process of being solved to the growth and prestige of our beloved Lutheran Zion. It is a significant fact, worthy of mention, that among the membership of the Ministerium there have appeared eloquent preachers, learned divines, distinguished scholars, brilliant authors and versatile editors. They have attained to high eminence and are greatly esteemed in literary and scholastic circles at home and abroad; and many of your laity have been chosen to fill responsible positions in the National Government and others served with great honor, as governors, state officials and judges, and rose to prominence in professional and business life, and at the same time gave to the work of the Church the full measure of their devotion. These reputable gentlemen are the glory of the Ministerium. Future generations should sacredly cherish their memory and perpetuate their renown. Having splendidly equipped collegiate and theological institutions, provided with an excellent system of Missionary and Inner Mission activities, blessed with an educated ministry and a consecrated laity, a future of nameless possibilities lies before you. May the Lord give you grace to face it with confidence. Dear brethren, we bring to you on this happy occasion the congratulations of the Pittsburgh Synod.

THE SYNOD OF CENTRAL PENNSYLVANIA, 1855

The Rev. A. H. Spangler, Yeagertown, Pa.

Listed as representative of the Central Pennsylvania Synod was not present and no greeting from this Synod was presented.

THE AUGUSTANA SYNOD, 1860.

By the Rev. H. E. Sandstedt, Chicago, Ill.

The Augustana Synod has a peculiar interest in the Ministerium of Pennsylvania and in being represented at this convention. I regret with the esteemed president of our body, the Rev. Dr. G. A. Brandelle, that he was unable, on account of official duties, to bring the felicitations of our Synod in person. Let me however assure you, that nothing would have pleased him more than to be here at this very moment. According to the authority of your own venerable Dr. Jacobs, in his American Church History, the delegates to that organization meeting were gathered at the home of Pastor Brunnholtz on Sunday, August 24th, and from there the procession was headed by the Swedish provost Sandin. On that memorable day, St. Michaels Church was consecrated to its holy purpose, a child was received into communion with Christ and His Church through Holy Baptism, Mr. Kurtz was ordained to the ministry of the Gospel, and the pastors with a few of the congregation received the Holy Supper. It is also recorded, that from this gathering six public prayers ascended to the Throne of Grace. Two of these prayers were offered in the Swedish language and four in the German. While the Delaware Swedes were never members of the Augustana Synod, they were nevertheless blood of our blood, and flesh of our flesh, and as the years go by we regret more and more, that they did not hold out just a few more years, until the pioneer founders of our Synod arrived; that would have made a different story now. However, we rejoice to know that they co-operated in the organization of your Synod. They were frequently, and some of them regularly present at your annual meetings, and took part in the deliberations. The relation between your fathers and some of the Swedes became very intimate. I can but in passing refer to the cordial, sincere and lasting friendship that existed between Muhlenberg and Charles M. Wrangel, a fact to be cherished by a grateful Church and her children to-day. My little message to you on behalf of our Synod would be incomplete unless I referred to another and very important event in the history of our Church. I have reference to the founding of the General Council. In its organization the delegates from the Ministerium and from the Augustana Synod united their efforts and their influence. With unflinching conviction they advocated purity of doctrine and took their stand in favor of historic and pure Lutheranism. We thank God for the blessings that have come to us as a result of their faith, for the men your Synod has produced, and for the services they have rendered our Church. As a representative of a younger generation, I bring you our tribute of appreciation and of gratitude, and as a fraternal delegate of the Augustana Synod, I extend to you our sincere and hearty congratulations at this your 175th Anniversary Convention.

THE SUSQUEHANNA SYNOD, 1867.

By the Rev. F. P. Manhart, D. D., Selinsgrove, Pa.

To the Ministerium of Pennsylvania and Adjacent States on her 175th Anniversary the Susquehanna Synod presents her Christian greetings and cordial felicitations. Felicitations, first, because of the character of the Ministerium's illustrious founder, a man whose like in patriarchal dignity, apostolic vision, service and influence Lutheranism has not produced anywhere in the world during the last 200 years. The Susquehanna Synod also felicitates the Ministerium upon the long list of honored names upon its roll of ministers. Some came to it from the fatherland; some were born, reared and ordained within the bounds of the Ministerium, and then found their main fields of influential service in daughter synods; some came to the Ministerium from younger synods, in which they were reared and rendered their earliest service, and then enriched the life of the older body; still others, sons of the Ministerium, rendered their distinguished services entirely or mainly in their mother synod. These gifted and devoted men, have given lustre to the Ministerium and to the entire Lutheran Communion. The Ministerium is to be felicitated upon the character of the daughter Synods represented here at the parental hearth. Each, in its sphere has accomplished some worthwhile things for the Kingdom. All, this day, rise up and call their venerable Mother blessed. As one of these synods, the Susquehanna gratefully claims that her missionary spirit, first as a Conference, then as a Synod, proves her a true heir of the spirit of Muhlenberg, as expressed in his motto "*Ecclesia Plantanda*". She is also the mother of the Lutheran Publication Society and of the Deaconess work of the General Synod. The Susquehanna Synod congratulates the Ministerium upon the manifest guidance of Providence throughout the various testing epochs of her existence. Conditions were grave and perplexing in the Church, in Society and in the State in 1748; but somehow the Ministerium was providentially led and preserved from losing itself by merging or absorption. Contrast the situation to-day with that of a century ago. Then the Ministerium appeared ready for a union seminary and for merging with another denomination. Providentially kept from those fatal steps, she gradually regained her Lutheran consciousness and became that strong power for conservative Lutheranism that is her strength and glory. That she may do her full part in securing for Lutheranism and for the entire Christian Church all that is essential to meet the world's need to-day and in the future, we fervently pray, that evermore in bounteous fullness the blessings of the Triune God may rest upon the Ministerium of Pennsylvania.

THE SYNOD OF NEW YORK AND NEW ENGLAND, 1902

By the Rev. F. F. Fry, D. D., Rochester, N. Y.

It is inspiring to stand in this familiar place and speak to the Ministerium of Pennsylvania, which ordained me to the Gospel ministry. Here in this church I was baptized, at this altar I was confirmed and for the first time partook of the Lord's Supper, from this pulpit it was my privilege to preach the unsearchable riches of Christ. As a young school boy I attended the sessions of the Pennsylvania Ministerium within these walls, and now I come as the representative of the New York and New England Synod, to bring you its warm hearted, true hearted, whole hearted greetings. As its spokesman I say, God bless you. God speed you on your way. Hitherto hath the Lord helped you. May He continue evermore to guide you by His Spirit into all truth. In these days when many are drifting from their moorings, in this age of inquiry and investigation, when increasing numbers are seeking after truth, and yet an age which too often magnifies breadth at the expense of depth, it is refreshing to stand before a group of men who know what they believe, and why they believe it, and who have the courage of their convictions. I thank God this day with all my heart, that this Ministerium stands and has stood for something positive, definite, conservative and constructive. Surveying these 175 years, with abundant proofs of God's presence and power, we cannot but thank God and take courage. Great and glorious are our opportunities; let us thank God for them. Equally great and glorious are our responsibilities; let us dedicate our lives to them. We are living in a grand and awful time, in which we have our part to take, our work to do, our responsibilities to share. May we not shirk, nor shrink, nor swerve from the straight path of duty, but conscious of our God-given privileges, let us bravely go forward, that we may give a good account of our stewardship.

THE UNITED LUTHERAN CHURCH IN AMERICA, 1918

By President F. H. Knobel, D. D., LL. D., New York City.

Your anniversary celebrates a beginning of Lutheran organization in this country which has its present culmination in the United Lutheran Church, of which you are a part. Our greeting to you is therefore distinctly to the leader in our life as a Church. We thank God for that leadership while we greet you. This leadership of yours is however not merely historical. It is a present fact even in the numerical strength of the Ministerium. While you stand first in that respect, and while your influence is consequently the greatest, it is a joy to greet you with the statement that no other constituent synod of our Church is more loyal to our principles, purposes, and operations than are you. Time forbids an enlargement upon that

fact. You are first among equals. We appeal to you to be a leader in the fullest and highest sense of that term. There is something however, which needs to be said on this anniversary, in case it does not engage the attention of other speakers. Others will inevitably trace in your history the conditions of Lutheranism at various times during the past, conditions in which you had an important part. There is special ground for joyous thanksgiving, however, on this anniversary because of the condition of Lutheranism now as you celebrate. It also is a condition in which your part is a vital one. In thus speaking I am not unmindful of the bitter distresses of the Lutheran Church to-day. They have led to pessimistic utterances from some sources. We may also be rightly humbled because of the consciousness of many neglected opportunities. There is, nevertheless, another and even more important view to take. For instance, in the deepest sense there exists to-day a renaissance of Lutheran cohesiveness. We have become renewedly conscious that our confession of the Gospel is true and full. We are renewedly aware also that the devotion to that confession is positive wherever the name Lutheran is used. While we sadly see dissension as to the faith elsewhere among Christians, there are no voices of essential dissent among us. There is unity of a fundamental character. It is in the consciousness of the seriousness and the uplift of these days of your anniversary that this greeting is brought. You are taking a vigorous part in it all. If there has been any reserve hitherto, I pray you to cast it aside and to throw your consecrated soul into the unguessed tasks our Lord would have our Church perform. He has given these gifts to us. He has set before us an open door.

THE IDEALS OF 1748 AND THEIR REALIZATION*

HENRY EYSTER JACOBS

The real founders of the new world were not the pioneers who were drawn hither by material interests, but the humble and devout immigrants who came across the ocean with the Bible in their hands and the sense of individual responsibility quickened and developed by their experience of the grace of God. The Spaniards in the South sought for gold and precious stones; the French, in the North, for fish and furs. Where are the empires which they attempted to found?

Our fathers brought with them no dreams of a new nation of imperial proportions, or of a national church or any church organization that should cover the continent. With all its defects, it was a religious age. Beneath the turmoil and violence of superstition and tyranny, the spirit of God was moving upon the face of the waters, speaking to the hearts of men, inspiring new ideals, uniting them unconsciously in common purposes, and directing the currents of spiritual life towards a common end in God's world plan, far beyond all they could ask or think.

One of these groups of Christian people, acting in seeming independence and yet co-operating in the opening of this land for the kingdom of God, was represented in the band of six ministers and about thirty-seven laymen, who participated in the event we are celebrating today. It will be our task to consider a few of the principles for which they stood, and the degree in which these principles have, under the leading of God's Spirit, found expression in the subsequent history of the Church.

Unless there had been a certain unity of faith, a certain responsibility for a task larger than any individual pastor or congregation could accomplish, the project would not have been undertaken. It originated in the untiring efforts of two of the most active and influential Lutheran laymen of that period, men of wide business experience and of acknowledged standing in their communities, one, Peter Koch, the representative of

*Address at the 175th anniversary of the Ministerium of Pennsylvania, Reading, Pa., June 5, 1923.

the Swedish Church, and the other, Henry Schleydorn, one of the officers of the Philadelphia Church, previously active in the Dutch Lutheran congregation in New York City.¹ Some four years before this, these men had brought the pastors together, but after long discussion, a division among the Swedes defeated their plans. Muhlenberg, yet a young man, was feeling his way amidst his new surroundings, content for the present that the pastors coming from Halle were known as The United Pastors of the United Congregations. The laymen, however, insisted that some closer bond must be formed than that of a common dependence upon European advice and supervision. There were problems that had to be settled in this country, or all the Lutheran churches would have followed the fate of the Dutch churches on the Hudson, and of the Swedish churches on the Delaware. Possibly if the lay representative of the Swedes (Mr. Koch) had not died the succeeding year, the connection of the Swedish churches with the Ministerium would have been more permanent, and would have saved them to our Church.

The program of the laity, however, was not so much a union of the congregations as of the pastors; perhaps rather a union of the congregations through a union of the pastors. All they seemed to ask is that all the congregations shall have a hearing through a sufficient number of lay representatives, that every pastor may know the conditions existing in every congregation, and that the lay representatives, and through them the congregations, may learn to know and weigh the judgment and advice of every pastor as well as that of the laymen in other congregations. The pastors were regarded as belonging to all the people, and all the people as a charge for which each individual pastor, in an order hereafter to be provided, would bear a certain measure of responsibility. The plan was that after the laity were heard and questioned by the pastors, and the pastors were heard and questioned by the laity, the carrying out of the decisions on general questions should belong to the pastors, and the carrying out of those pertaining to the administration of the congregations, to the congrega-

¹ For details see Acrelius' *History of New Sweden*, English Translation by Dr. W. M. Reynolds, pp. 245 sq.

tions. Hence the word "Ministerium," not "Synod," became the official title; and a congregational pledge of the Tulpehocken congregation entered at this convention declares, "We recognize all the pastors of the United Congregations as our pastors and shepherds."

The Constitution of this Ministerium was already in process of formation, but a generation was to elapse before it was to be embodied in a regularly articulated document. It would have been a natural course for Muhlenberg to have written to the Halle authorities, or to Doctor Ziegenhagen in London, to prepare a constitution as the basis for their deliberations; or the pastors could have assembled and compiled a constitution out of the rich material that the Church Orders of the sixteenth and seventeenth centuries would have furnished; or Muhlenberg, who elaborated an excellent liturgy and was an expert in the preparation of congregational constitutions, might have submitted a preliminary draft as the basis, which, because of the weight of his personality, might have met with immediate and unanimous approval. But this was not done. Was it because, as yet, they were subjects of Great Britain, which has survived to the present-day without such an instrument, although its unwritten Constitution can be read in the Magna Charta and the Bill of Rights and the decisions of legally constituted tribunals? A constitution to be permanently enforced must grow out of the life of the people as a correct interpretation of its well-matured and thoroughly-rooted convictions, and an expression of the lessons of long experience. The unwritten must prepare the way for the written law. In our own ecclesiastical legislation, a constitution is a contract specifying the terms upon which the people therein represented agree to discharge certain obligations for which they mutually recognize themselves as responsible. The strength of the law rests in the consciences of the people; the law is strong to the degree that they understand thoroughly its provisions and recognize that they are right.

Our fathers, therefore, were content for years with nothing more than a mutual understanding of what was to be done. They were breaking the way for the democratization of the Lutheran Church throughout the world and for all time—

a task which the Wittenberg Faculty, of heroic days, had left incomplete.

Meanwhile, however, the Confessions of the Church, to which from the very first ordination they pledged all candidates to the ministry, effectually protected them from fluctuating opinions. These Confessions are to the Lutheran Church what the Magna Charta has been to the British Government. They do not lay down laws for specific cases, but only state, and discuss at length, the principles which underlie their decision. He who has the Holy Scriptures, as the only absolute authority, and the Confessions of the Lutheran Church as an illuminating record and trustworthy model of the application of these principles, will not go far wrong. Better a Church with a clear and definite confession, even without a constitution, than one with the most minutely elaborated constitution, which nevertheless is without a confessional basis.

It is important for us, then, to remember that one of the first acts of the Convention of 1748 was to solemnly charge John N. Kurtz "to teach nothing, whether publicly or privately, but what harmonized with the Word of God and the Confessions of the Evangelical Lutheran Church"; and that another act was to set apart St. Michael's Church, that "in it the Evangelical Lutheran doctrine should be taught according to the foundation of the prophets and apostles and the Unaltered Augsburg Confession and all the other Symbolical Books." The first written constitution (1781) prescribes that "every minister professes that he holds to the Word of God and the Symbolical Books in doctrine and life"; and declares "positive errors opposed to the plain teachings of the Holy Scriptures and to our Symbolical Books," as the first subject for discipline.

Inasmuch as in 1792, and for more than a half century thereafter, all reference to the Symbolical Books and even to the Augsburg Confession is lacking in the constitutions of the Ministerium, the inference has often been made that the Ministerium repudiated its former confessional fidelity. Unfortunate as this omission was, it is not without an explanation, for by the constitution of 1792 lay delegates were for the first time accorded the right to vote. As, therefore, the Lutheran Church

has exacted the subscription to the full body of the Confessions only of those who are to become its official teachers, and has never required of the laity more than the reception of Luther's Small Catechism, the suggestion would occur that in a synodical constitution, only such requirements might be made as could be complied with by all who were to act as the Church' representatives in synodical meetings.

It was not until during the Revolutionary War (1781)² that the fathers gave fully-matured expression to the principles which they for thirty-three years had been following. This first constitution clearly shows that Henry Melchior Muhlenberg was still alive and his spirit was dominant, for its title does not restrict it to "Pennsylvania and the adjacent states," but it is entitled, "The Constitution of the Evangelical Lutheran Ministerium of North America." Its bounds are thus extended from Canada on the North, to the Gulf of Mexico, on the South; and from the Atlantic to the Pacific; there is thus one Evangelical Lutheran Church, with one Evangelical Lutheran ministry—as there is but one Evangelical Lutheran faith for the whole country. An illuminating commentary on this title is found in a letter written by Muhlenberg to Benjamin Franklin, in 1754, and read by Franklin to the directors of the Society for the Propagation of the Gospel among the Germans of Pennsylvania, at a meeting held in the residence of Chief Justice Allen on the Seminary grounds at Mount Airy, in which Muhlenberg suggests that the work of the Society be extended to New York, New England, New Jersey, Maryland, Virginia, Carolina and Georgia. Up to that date no other Church had undertaken to embrace all its members in any organization that went beyond state boundaries. It was only after the Revolutionary War that the General Assembly of the Presbyterian Church in the United States (1789), and the Protestant Episcopal Church in the United States (1789), and the Methodist Church in the United States were organized. Colonial Churches had given way to state Churches; but national organizations, in other denominations, came only when peace had been declared. This Ministerium, in thus projecting

² The same year that Articles of Confederation for the American colonies were agreed upon.

an organization even wider than the new nation, anticipated every Church Body on the continent.

Nor was it Muhlenberg's ideal that each state should have a separate synod, and then that these synods should combine in one general organization. The organization for local administration is one thing, but the Lutheran ministry throughout North America, as an organism, he regards as one ministry. In its sympathies and its prayers and its activities, his ideal makes it world-wide, although of course recognizing a more immediate call to a certain specific field (North America) within which it moves on broad continental lines. The nearest realization of that ideal is found in the constitution of the United Lutheran Church in America.³

Nor did the constitution framed in Muhlenberg's life have the limitation of language which occurred in 1792, when the title became "The German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States." Previously the fathers had in mind the inclusion of Swedish and possibly of Dutch, and even of English-speaking Lutherans as well as of Germans. They were contemplating the obliteration of all national and racial distinctions in a land into which Lutherans of many lands and languages were beginning to pour. They had heard the call to testify to their faith in whatever language they would find a hearing. The example had been set by Muhlenberg, when, in his voyage to America he preached to his fellow-passengers in the English language; when, on reaching the southern coast, he preached in English to the slaves in Charleston; as well as afterwards in his summer pastorate in New York City, where every Sunday he preached in German, in Dutch, and in English.

³ Witness the Preamble to its Constitution:

"We, members of Evangelical Lutheran congregations in America, associated in Evangelical Lutheran Synods, recognizing our duty as people of God, to make the inner unity which we have with one another manifest in the common confession, defense and maintenance of our faith * * * * hereby invite and, until such end be attained, continue to invite all Evangelical Lutheran Congregations and synods in America, one with us in the faith, to unite with us, upon the terms of this Constitution, in one general organization, to be known as THE UNITED LUTHERAN CHURCH IN AMERICA—"

synods from which we have heard this afternoon. But there was one feature which offsets this, and that is, the falling away from the ideals of the founders in the action taken concerning the use of the English language. The principal resolution, alas, unanimously adopted, reads: "That the present Lutheran Ministerium must remain a German-speaking Ministerium, and no arrangement can be accepted which necessitates the use of any other language alongside of the German in its synodical meetings and transactions." This resolution cannot be explained as arising from any antipathy to the new nation in the struggle for whose independence and firm establishment our people had taken a prominent part. They were Americans of Americans. To the shores on which they had already been well-rooted, they would have been glad to have transplanted whatever was best in the land of their fathers, among which was the language in which they knew well their Bible and Catechism; but they rejoiced too greatly in the new freedom they enjoyed, and the prosperity which followed their toils on this fresh soil, to have any thought of a return to former conditions. It was rather an expression of annoyance with the agitation of a question for which they then felt themselves at the time unprepared. Nevertheless, it seems very strange that such action should have been passed only ten days after Whitsunday, when in all their churches the endowment of many tongues in which to declare the wonderful works of God had been celebrated as the blessed gift of the Holy Spirit to the Church. The action was broadcasted in circulars, of which we have found large bundles of unused copies; and on its authority, the young pastor who attempted to speak in English on the floor of this venerable body, was often called down for an infraction of its order.

For the moment, the result was that the growing life of the Church which had marked the Philadelphia meeting of 1748 began to flow in two different streams. The "Evangelical Lutheran Ministerium of North America" could not be compressed into the moulds of the "German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States." If the continuity of the Church consists in fidelity to the faith and confession of its founders, then the body founded in 1748 continued and

consolations of the Gospel to the sick and the dying, the afflicted and the distressed. Methinks I see him now, walking the streets with his gold-headed cane, a pattern of neatness in his dress, a perfect gentleman of the old school in his manners, bowing politely and complacently to all whom he met, and smiling benignantly on the little children who rejoiced to be recognized by the good doctor, and thought they had much to tell their parents at home, for they could say that they had met their pastor on the street and that he had spoken to them and had laid his hands on their head and blessed them.”⁵

Such, as a rule, was the type of pastor of the second generation that filled the pulpits of the venerable and historical Churches in Philadelphia, at Reading, Lancaster, Easton, Germantown, Harrisburg, Pottstown, Lebanon, York, Baltimore, Hagertown, Frederick, and Winchester. Others cultivated in the same spirit the laborious country parishes. What an inspiring list is that of the Presidents, happily published in the official program of these exercises. As a result of their fidelity, their descendants, with those of the people whom they faithfully served, are found among the most esteemed leaders in professional and business life, and most influential and deeply interested members of our congregations. They would repudiate the charge of lack of fidelity to the Word of God as confessed by our Church. No better refutation, however, of such charge can be given, than the readiness with which the children of these men rose to the occasion when the opportunity came for them to give their testimony. The ideals outlined in 1748 and 1781 never were forgotten.

At the Fifty-eighth Convention, in Germantown in 1805, a new life was stirring. There was a decided forward movement. A systematic effort was inaugurated to secure and support candidates for the ministry. Six home missionaries were elected from among the pastors, and assigned circuits in the distant parts of Pennsylvania and on the frontiers of Tennessee, Virginia, and Ohio, whence have sprung some of the

⁵ These are the words of Doctor William R. DeWitt, of Harrisburg, concerning Doctor George Lochman, President of this Ministerium from 1816 to 1819, and one of its regularly elected theological instructors. Sprague's "Annals of the American Lutheran Church, Philadelphia, 1869, pp. 112 sq.

Neither of the earlier constitutions provided for the admission of congregations. Delegates from all congregations cared for by pastors of the Ministerium were admitted to the sessions. It was only near the middle of the last century that congregations were enrolled, upon their own application for such privilege.

The second constitution (1792),⁴ while more practical as a purely business document, manifests a falling away from the constructive idealism of Muhlenberg and his associates. In trying to adapt the organized Church to existing conditions, it not only omits the confessional obligation, but has surrendered its universalistic standards, and has in view the restriction of the Ministerium to narrow limits. There is very scant evidence, however, to support the charge sometimes made that there has ever been in this Ministerium a strong rationalistic spirit, and that the Constitution of 1792 was one of its fruits. The constructive idealism of Henry Melchior Muhlenberg, indeed, fades as time advances, but does not entirely vanish. There lies before us a well-drawn pen picture which an eminent Presbyterian clergyman has drawn of one of the earlier presidents of the Ministerium. Of this I shall quote only a few sentences. "There was in his character a child-like simplicity, combined with unmeasured kindness of heart, which nothing could disturb except some invasion of what he esteemed the rights and privileges of the good old Lutheran Church, for which he entertained an affection next in strength and devotion to that he felt for his divine Master. I do not mean to intimate that he was a bigot. Nothing could be farther from his nature. But the Lutheran Church—the great Lutheran Church—lay very near his heart. Its founder—the great Reformer—its glorious history, its precious memories, his own religious education and experience identified with it, and his long devotion to its welfare, rendered it in his estimation the Church that Christ loved. As a pastor he was indefatigable. Storm or sunshine, cold or heat, day or night, he was ever ready to go and administer the

⁴As the Articles of Confederation of the Colonies of 1781 was followed by the Federal Constitution of 1787, so the Ministerium's Constitution of 1781 was followed by that of 1792. It was an era of Constitution making.

still continues its existence beneath all the many synods which for administrative purposes have from time to time separated from the corporation of the mother synod. This, then, is the jubilee not simply of the Ministerium of Pennsylvania, but of the whole Ministerium of the Evangelical Lutheran Church of North America.

Without any ill-feeling, the younger men of the Church, sons of former presidents of the Ministerium and others closely connected with them, men who had been educated in American institutions and were longing for activity in behalf of the cause to which they had devoted their lives, now made their influence felt. One of the fruits of this activity was the establishment in 1820 of the General Synod, which the progressives, by an overwhelming majority, actually persuaded the Ministerium of Pennsylvania to undertake, but from which a strong conservative reaction three years later forced the Ministerium to withdraw. Previous to this, however other movements had been in progress. In Philadelphia itself, a Muhlenberg again led the way. The appeal of General Peter Muhlenberg to the Church in Philadelphia, both as a confession of unswerving fidelity to the Lutheran faith, and a serious call to meet the new responsibilities of the hour, was worthy of his father. The founding of St. John's Church in 1806 was a monument that declares in a fitting way that a field of labor for our Church was in the English as well as in other languages. Further south, in 1820, right at the center of the population of the United States, when the emigration to the Great West had begun, and, with the routes by way of New York and Philadelphia practically unopened, that by way of Baltimore was thronged with the wagons of immigrants carrying countless numbers of our people to their future homes, an enterprising band of younger ministers undertook, in a quiet and orderly way, and with the consent of the parent Body, to found the Synod of Maryland and Virginia, upon the basis of the Unaltered Augsburg Confession—an unfortunate omission in the Constitution of "The German Evangelical Ministerium of Pennsylvania and Adjacent States"—and to prepare the way for the organization of various departments of Church work on lines continued until today. Baltimore, which had become a trade-center for a number of the

counties of Southern Pennsylvania, was at the same time the gate-way to the West. Outstripping Philadelphia temporarily, she was enrolled on the Census report as the second city of the land, having doubled its population within a decade. This very naturally became the center of the General Synod's life, the seat of its Home Mission organization, Publication House and Church paper. The names of Schaeffer, and Krauth and Schmucker and Keller and Heyer and Kurtz, to which shortly afterwards was added that of the energetic and versatile Morris, show that some of the most promising sons of the leaders in the elder Body had been sent across the border, partly to carry across the traditions of this historic synod, and partly to undertake responsibilities, for which the Ministerium, as then organized, felt itself unequal. When there was a general forward movement in the various Christian communions all around them—for this was the period of the founding of the American Sunday School Union, The American Bible Society, The American Tract Society, etc., what was more natural than, by this means, to find an outlet for a zeal that was burning for general religious work within the channels of the Lutheran Church? Between them and the more progressive pastors remaining in the Ministerium, there were no antagonisms, but much cordial cooperation. They recognized each other as different sections of the same Church, with common interests, and separated only for purposes of administration. There was no great gulf fixed preventing the transfer from one to the other. The institutions at Gettysburg, both literary and theological, were not only largely patronized by the Ministerium, but for a time manned entirely by Professors, who had been born and baptized in the Mother Synod. For such were Drs. Muhlenberg and Stoever and Baugher (Bager) and Schaeffer—all descendants of Henry Melchior Muhlenberg or his cotemporaries in the ministry,—as well as Dr. Charles Philip Krauth, son of an organist and parochial school teacher of the mother church in Philadelphia, and Dr. Michael Jacobs, son of an officer of an eighteenth century congregation on the Maryland border, bearing the name of his family. The Gettysburg Seminary, from which the College sprang, originated in a group of candidates for the ministry, who gathered around one of

these youthful pastors, a son of this Ministerium as well as of one of its former Presidents, Dr. S. S. Schmucker, in the Shenandoah Valley. The Gettysburg Seminary actually began at New Market, Va., but was transferred across the Mason and Dixon Line, largely in order to gain the patronage of the Churches in Pennsylvania. In due time, this Ministerium, three years before its union with the General Synod, transferred from Lancaster to Gettysburg its financial interest in Franklin College. Founding with it the Franklin Professorship in Pennsylvania College, this chair was filled, after confirmation of the nomination of the Ministerium, first, from 1850-67, by Dr. F. A. Muhlenberg and, from 1870-83 by the writer. To this was added a second Professorship in both institutions filled 1857-64 by Dr. C. F. Schaeffer, the first Chairman of the Faculty of the Philadelphia Seminary.

Just as sons of this Ministerium organized the General Synod and its various activities, including the Gettysburg institutions, so sons of the Gettysburg institutions, some of them sons of Professors, were the chief factors in inaugurating a new order in this Ministerium and in founding the General Council. A quarter of a century after the first group of young men were preparing in the mountains of Virginia to do the Lutheran Church of America efficient service in the North, a second generation were brought by an overruling Providence from the institutions at Gettysburg, to prepare under the shadow of the same mountains a new movement in the same North. A second Krauth, a second or rather a third Schmucker, a Seiss from Maryland, to whom was in time added from the Western border of the state, a Passavant in Baltimore, destined with almost apostolic zeal to devote his life to Home and Inner Missions, had no thought of any other ministry than that of the General Synod, of which they were devoted sons. The first two brought with them a certain amount of intellectual equipment and literary apparatus, with which they sought in the isolation and retirement of their quiet parishes to ground themselves more thoroughly in their studies and to reach a solution of problems which they were too painfully aware that they had not yet mastered. Like their predecessors of the preceding generation, the sons of the Gettysburg theo-

logians were near each other locally and profited by mutual assistance. They gathered the literature which their meagre salaries could afford, Krauth laying the foundation of his subsequent theological attainments by his mastery of the classics of Lutheran Theology, and Schmucker, as early as 1848, toiling on some of the liturgical material, that underlies the present Service Book of the United Lutheran Church.

The result was that their names live in the history of the Church in connection with this Ministerium and the Philadelphia Seminary, just as the names of their predecessors were given by the Ministerium to the General Synod and its various agencies. As the Ministerium in one generation gave birth to the General Synod, so the new life which quickened this Ministerium since the middle of the XIX century, giving to our people the Church Book, sending Heyer to India, with all that that meant, laying the foundation of the Home Missionary Work, establishing the Philadelphia Seminary and its daughters, and Muhlenberg and Thiel Colleges, furnishing the Church with the foundation of a solid Lutheran literature, not to speak of all that the fifty years of the General Council stood for, came, by the blessing of God, in large measure through the General Synod. All this can be freely said without ignoring the eminent services of two of your former Presidents not of this group, Drs. William Julius Mann and Adolph Spaeth, whose personal piety, and popular gifts, supplemented by thorough German university training, historical tastes, wide acquaintance with European conditions and incessant literary activities, were given to the working out of problems confronting the Lutheran Church of the land of their adoption.

Beneath the infirmities and errors of both Bodies, the ideals and principles of the Evangelical Lutheran Ministerium of 1748 are clearly traceable. Thus Providence controls and counterbalances all great movements in the Church. The current of life, spiritual and churchly was continuous. Beneath and through both fields it ran, now sending forth streams within the one and then within the other; now almost touching, and then joining. Even through all the years of separation, the one could not absolutely disown or repudiate the other.

Not that synods or General Bodies or Theological Faculties are infallible—that they are not is a fundamental Lutheran principle; not that the resolutions they pass or the precedents they set are beyond criticism. (We are often forced to recall Luther's words: "Those dear fathers lived a great deal better than they wrote.") Not that the recognition of any name as entitled to gratitude for distinguished service, carries with it the necessary endorsement of every position of which the bearer of that name was an advocate. The scaffolding within which a costly structure is rising always offers many points for criticism from one whose esthetic tastes clamor for recognition at every turn, and whose eyes are blind to what is growing up within and beneath the unsightly frame; he has to be reminded as the work proceeds, that the rough and inartistic frame-work is to be enlarged and repaired, and even completely torn away to meet new conditions. It is enough that the mind and purpose of the Great Architect is approaching completion, and that the details, as accomplished, correspond with the Divine plan.

Entirely incorrect is the occasional statement that the confessional reaction of the last century within our Church in America came from the influence of Wilhelm Loehe of Neuendettelsau and of the Missouri emigration. The positive testimony given from these sources undoubtedly, with other influences on the other side of the ocean contributed encouragement. But the theological development of the last one hundred years came from another source. That the Church of our fathers in America, being without institutions for the thorough training of candidates for the ministry, without teachers consecrating and concentrating their time and energies to the cultivation of Christian scholarship, even though the prophecy of what was to come was apparent, and without an adequate literature in the English language, for a time betrayed many inconsistencies with sound Lutheran teaching, both within the Ministerium of Pennsylvania and the General Synod, cannot be denied. But the presence within these bodies, all through the periods that seemed most discouraging, of clear and faithful preachers and confessors of the most decided type of Lutheranism, can be most clearly found if the trouble to make the investigation be taken. Even before either Loehe (b. 1808)

or Walther (b. 1812) was heard of, the indefatigable home missionary of the Ministerium of Pennsylvania, Paul Henkel, (b. 1754), was traversing three or four states, and everywhere sounding the note of an uncompromising Lutheranism. In the most humble parishes, the people were faithfully instructed concerning the Way of Salvation as our Church teaches it. They knew the Lutheran doctrine of the Sacraments, they knew Luther's Catechism, they knew the old hymns of the Lutheran Church, and its best devotional literature. Even though every pastor should have proved false to the faith of the Confessions, out of the families where the father diligently taught his children, as the Catechism prescribes, or where the religious life was intense, and illustrated its inner Lutheran type, not only by word but also by the prevailing devotional spirit of the parents, another generation of ministers would have arisen to raise the standard which had fallen and to recall the Church to the cause which seemed to be declining. We are drawing no imaginary picture, we are dealing not with fiction, but with facts. We can furnish the evidence also; for the books of the old pastors transferred to the libraries of our seminaries show not only that the Confessions of the Church but also the classics of Lutheran theology were at hand, and that, too, not simply as heirlooms and curiosities, but with abundant evidence on their pages of the diligent use their owners had made of them.

Standing in Independence Hall on his way to be inaugurated as President of the United States, Mr. Lincoln stated in substance that he had often inquired of himself "What great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of separation of the colonies from the motherland, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time." So, in asking, concerning this Ministerium, this same question; What has been the secret of its cohesion and its influence during more than twice the number of years of the life of the nation when Mr. Lincoln spoke, we must find the answer, like that given by our great President for the preservation of the nation as being not on the negative side, not in its sharp lines of separation from others, in any asserted or actual, any misrep-

sented or real exclusivism, but in the positive and aggressive spiritual power which it has exerted. In spite of all the torpor and inertness with which it has been charged, it has been a reservoir of latent forces with far-reaching and widely ramifying channels, through which most effective, though mostly silent, influences have been continuously transmitted. Even its isolation for so many years was not an unmixed evil; for it was through all these years a rallying point for thousands of people to whom it was teaching in their own tongue the pure Gospel, and whom it saved from the temptations of this life and prepared for the life to come, when otherwise they might have relapsed into a state, well-nigh barbarism. There are church statistics which never can be reported to any census bureau. Today, each one of its five hundred congregations is a nursery of children of God, a training school for all eternity. This is a great convention; but what if in one glance we could only take in the entire body of people it comprises, children as well as adults, and consider the many experiences in life through which the Word of God touches them in the ministrations of the Church. Consider what this great commonwealth is, and what the nation is, because of the silent power going forth towards them by all the churches of the land; not a small portion of which comes both now and for years long in the past has come from this Ministerium, with its nearly one thousand communicant members for every year of its existence.

The greatest work of this venerable body is its intensive dealing, through its pastors in the city and the country, with individuals, a truth upon which the ordination sermon preached on that warm August afternoon in 1748 dwells, the text of which was Ezekiel 33:8: "When I say unto the wicked, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." If the prayer of a single devout man, as Holy Scripture says, availeth much, what shall be said of the prayers and testimony of the hundreds of thousands of humble souls represented by this body for well-nigh two centuries?

But there is yet one word we must add. Without it, an important factor in the history of this Ministerium and of

our entire Lutheran Church in America might seem to have been intentionally suppressed. Our fathers in this Ministerium owed much to forms of Christianity, most of them entirely new, which had preceded them to these shores. The Society of Friends invited them hither, persuaded them to come, and welcomed them with open arms. The Pilgrim Fathers and the Puritans led the way in breaking from a state church and establishing a Christian democracy on an ideal Christian basis; our obligations to them we can scarcely overestimate. The Presbyterians set a high standard of an educated ministry, and an intelligent eldership; their church organization had its influence in the introduction of the lay eldership into our congregations and scores of the sons of our congregations were prepared for the ministry and other professions in the church colleges which, in advance of us, they had the enterprise to found. The Swedish Lutheran pastors carefully nourished the feeble beginnings of the Episcopal Church in Philadelphia. This Ministerium, in convention assembled, in 1763, received Whitefield with high tokens of appreciation. The approaches of the German Reformed have been so close, that there were times when the merger of the two bodies seemed almost inevitable. Our fathers waged no war with other Churches, but knew well, both as Americans and as Lutherans, how to meet with decision those who treat them as intruders, or class them with Dissenters and Non-Conformists from any ecclesiastical establishment on a foreign shore, whether continental or insular. Waves of influences from these sources had their effect upon all concerned, sometimes to our strength, sometimes to our weakness; as we also have made like contributions of both strength and weakness to other communions. Thousands of non-Lutheran ancestors are probably represented by the delegates in this convention, as thousands of the children of this Ministerium, by near or remote descent, on the other hand, are found in every influential religious communion around us. We hurl at them no "*Anathema sit.*" or "*Damnamus,*" but pray for God's richest blessing upon the Gospel so far as it is preached among them, as we ask their prayers for us. Christian fellowships are not self-chosen; they are not established by synodical resolutions or constitutions—they are made by the

presence of the Lord Jesus Christ Himself. Wherever He dwells, there is our home. It is His will, and we would not have it otherwise. At every turn we are made to feel the influence of a United Christian Church, the communion of saints, still more extensive than any ideal of a United Lutheran Ministerium we can frame.

When Columbus first touched our shores, upon them he raised the cross, the symbol not of a sectarian but of a really Catholic, all-embracing Christianity. At the very moment when this cross was raised, God was answering the prayer which this act proclaimed. At Eisenach, thousands of miles across the ocean, He was preparing a little school boy, eight years old, to put the Holy Scriptures in his native tongue into the hands of every man, and thus to plant that cross in every human heart. He was starting the movement to carry to America, as its only hope, the open Bible with its word of life, "Look unto me, and be ye saved, all the ends of the earth," (Isaiah 45:22); "And I, if I be lifted up, will draw all men unto me." (John 12:32).

Subordinating all abstract theological problems, averse to all mingling of philosophy with theology, we embody in our testimony the concrete realities celebrated in the Church Year—the Christ of Christmas, true God, begotten of the Father from all eternity, and also true man, born of the Virgin Mary—the Christ of Epiphany, the revelation of God's glory in the grace and truth of the Son of Man—the Christ of the Passion season, true God bearing the burden of man's sin and dying on Calvary—the Christ of Easter, triumphing over sin and death—the Christ of Ascension-tide, sitting on the right hand of the Father, so that Man, with God now rules the world and shapes its history—the Christ of Whitsuntide, living through the Holy Spirit in the hearts of individuals and in the assemblies of His people. We offer to America and to the world the entire Bible, as the record of God's unerring revelation—not the Bible of the destructive critics, from Thomas Jefferson to the manufacturers of the Polychrome Bible, but the Bible as brought to America by the founders of this nation—the whole Bible upon which every President of the United States takes his oath of office—the whole Bible as reverently laid in the corner stones of our churches and other religious institutions,

of which every word, in its proper time and place, is needful for the interpretation and emphasis of what is central—one organic whole with Christ as the center of its center.

“This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God!”

Appendix III

LUTHERANS AND LUTHERANISM IN PENNSYLVANIA

By the Hon. Harry D. Schaeffer, President Judge of the Orphans' Court of Berks County.

When Doctor Platteicher extended to me the kind invitation to join you in celebrating what may truly be regarded as an epochal event in the history of the Lutheran Church, he said he was desirous to have a word of greeting and a few impressions of the history and accomplishments of your Church from a member of the Reformed Church, and that Doctor Weller and he had selected me to perform this pleasant duty. Not many years ago, when a strong denominational competition was the bane of the Christian Church, it was considered as passing strange for a member of the Reformed Church to extol on a public occasion the polity and excellence of the Lutheran Church, or vice versa; and consequently, it is a very happy omen when men can rise above creed and dogma, shelve their theological differences, and recognize the unity of purpose and the spirit of fellowship which should control and animate all Christian believers.

I am, therefore, very glad to bring you the greetings of the Reformed Church, your sister denomination, and also the joyous greetings of the citizens of the county of Berks, who have a deep and vital interest in the history and traditions of this Synod. You have honored our city by selecting it as the place for the observance of the celebration of the 175th anniversary of the Ministerium of Pennsylvania, which is not only a splendid tribute to the beauty and importance of our city and county, but also a most proper and fitting selection, in view of the fact that the city of Reading is on the eve of celebrating its 175th anniversary in a suitable and creditable manner. It was, indeed, a happy thought which suggested the observance of your anniversary here, because the history of the Lutheran denomination in Eastern Pennsylvania is closely interwoven with the life and progress of our city since its very beginning, when the Lutheran and Reformed pioneers were gathered around its very birth scenes.

The Lutheran Church in the United States, which has a noble and honorable lineage, is one of the oldest denominations in Protestantism. It had its distinct origin at the time of the Reformation in 1517, when the mighty Luther, with Zwingli and others, protested against the abuses and corruption of the church, and launched that significant movement which is known in history as the Reformation.

The history of the Lutherans in the eighteenth century from

1708 on, when pioneer Lutherans began to come from the Palatinate with the Reformed pioneers in considerable numbers, centers principally in Pennsylvania, where Henry Melchoir Muhlenberg, the patriarch of the Lutheran Church, the father of this Synod, who arrived in Philadelphia on November 25, 1742, with his co-workers, laid deep the foundations of a work that has blessed this Commonwealth. With Pennsylvania as the center and from the quaint little church at the Trappe, the cradle of Lutheranism in America, he made extensive missionary journeys into the provinces, founded congregations, encouraged those already established and obtained ministers for them. He was the founder and presiding officer of the Ministerium of Pennsylvania, which began in Philadelphia on August 23, 1748, the event you are now celebrating and which has been called the most important event in the history of the American Lutheran Church of the 18th century. This historic Ministerium, known as the mother of the Lutheran synods, was the nucleus from which grew a denominational life that extended beyond Pennsylvania into every part of our country, until the Lutheran Church, with a membership of about three millions, has now become one of the first four Protestant churches in the United States. It was in Pennsylvania that the heroic Muhlenbergs, with the other leaders, gave birth and impetus to a religious movement that has given form and direction to the moral and political life of this Commonwealth which cannot be justly estimated.

The eastern portion of Pennsylvania, including our very city and county, with its historic congregations like Trinity, established in 1748; Zion's (Marion), 1727; Bernville, 1730; Tulpehocken, 1730; Moselem, 1734; Alsace, 1737; Stouchsbrug, 1743; Hill, 1741; and Rockland, 1743, where my mother was confirmed, is particularly indebted to the Lutheran Church, because its moral life and political development were nurtured and sustained by the fructifying streams that flowed from the heart of Lutheranism. Indeed, the Lutheran and Reformed churches in this section, whose history runs parallel and is closely connected, have not only been the pathbreakers of civil and religious liberty, but the very guardians of those spiritual resources and civic virtues which have made us a happy and progressive people.

These verdant hills and valleys, these fertile fields, our splendid and productive farms, the beautiful and happy homes, the large and varied industries, the schools and the churches, which are the pride and glory of Eastern Pennsylvania, reflect the industry, thrift and spiritual ideals of a people whose life and development were in no small degree influenced and determined by the reachings and inspiration of the Lutheran Church.

From the early days of the republic in 1776, when Gen. Peter Muhlenberg, the picturesque preacher-warrior, made the dramatic announcement of his intention to leave the pulpit and fight for his country, to the present, the Lutheran Church has been a staunch

defender and a fearless advocate of the rights and principles which constitute the bed-rock of American institutions. That it has always been a firm believer in, and an ardent supporter of representative government, and of constitutional liberty, is attested by the fact, that the history of the Commonwealth is replete with the names and achievements of men of the Lutheran faith, who made invaluable contributions to the formation and development of constitutional government.

It would doubtless be interesting and instructive to recall some of these names and the movements with which they are linked, but time forbids, and I must be content with a brief reference to one of your laymen, who, by reason of his deep devotion to the law and his sterling character, has been an outstanding figure in this community for thirty-five years. This layman, who has honored your Church and this County, is President Judge Endlich, who has presided in our courts for over 30 years with such marked ability, great learning and scholarly knowledge of the law, that he is to-day regarded as one of the great judges of Pennsylvania. My friends, this just and learned judge, this scholarly and cultured gentleman, this esteemed citizen, has rendered a deep and lasting service to the law and our people.

The influence of the Lutheran Church, which has always stood for Christianity as interpreted by Martin Luther and taught in the Augsburg confession, is in no small degree due to the fact that it is conservative in its theological views, well poised in its interpretation of the Christian life, anti-fanatical and anti-rationalistic, and makes religion a matter of faith solely. In its worship it is liturgical, dignified and churchly, and its clergy, which is well educated, is always loyal to the standards of the Church.

For all this and the splendid contributions the Lutheran Church has made in schools, academies, colleges, theological seminaries, where the youth are being educated and sent forth into a life of service, for the great moral and spiritual power it has been in this Commonwealth, we feel deeply grateful, and thus rejoice with you in the celebration of that historic even from which emanated a polity and power that shaped the destiny of your church and profoundly influenced the life of the state and nation.

I congratulate you on the glorious traditions of this Synod, your splendid religious heritage, the achievements and sacrifices of the great leaders of the Church, and the intelligence and faithfulness of a consecrated ministry.

The Lutheran Church has an honored past, filled with good works and splendid accomplishments, but it has also a great mission in the days to come, when its leadership will in large measure depend upon the sanity, the intelligence and the fearlessness with which it meets the problems of the hour. It is well for all of us to remember that men are impatient of creeds, and that the Church must think less of its authority and more of the simplicity, the power and

the liberty of the gospel; less of dogmas and more of faith, and remember that after all the test is the willingness, the determination to come and follow the Master. The Church that will offer life, love, strength and courage to meet the trials and duties of the day, is the church that men need and are eagerly seeking, and will support with their time and money; because every thoughtful man in this country recognizes this great truth, that all we have that is worth while and worth living for in America, is due to the schools and churches of the land, and that the future of our homes, the integrity and intelligence of our citizenship, the glory and permanency of the republic, and the peace and welfare of the world, are all dependent upon Religion and Education, which have been the twin pillars of national stability and power from the very dawn of our history.

*By the Rev. F. H. Knubel, D.D., LL.D., President of
the United Lutheran Church in America*

IT was requested that my address on this anniversary should take the character of a forward look for the Pennsylvania Ministerium in particular, and for our Lutheran Church in general. The subject was chosen with that idea in mind. Some will recognize that the title has a Scriptural origin, but not a very reputable one in the Scriptures. However, any contemplation of our future must include the question as to what kind of name, of reputation, we shall have among men in that future. Shall we have reached men with our message at that time more satisfactorily than at present. Thus conceived, the title might have been given in a more popular and commonplace form as "Getting Our Message Across." That is exactly what we wish to see accomplished in the coming days. We are convinced that we have a message of profound worth. We long to see its powerful lodgment in the heart of humanity. In such an accomplishment we would have fulfilled the purpose of our existence and would have gained an honorable Christian name, would have made a right name for ourselves.

What Means "A Lutheran Christian?"

How shall we reach that goal? How shall we make plain to the many who ask what it means to be a Lutheran Christian? What answers can be given to the young and the old who puzzlingly ask us why certain ideas and methods are condemned as not being Lutheran? Amid the deafening roar of the world's noises what signal can we raise, what clear notes can we sound, which will arrest men's attention to listen to the story we are pledged to tell, the story which will charm their lives.

In plainest language, then, my address becomes a talk on Lutheran publicity. We must face the question of publicity in the fullest, best sense as we face the future. It is a word with which men juggle today. It presents contrasts of startling extremes. On the one hand it has behind it the command of Christ for the extension of His salvation. On the other hand, it is commercialized into obtrusive signs which ruin beautiful landscapes and make a city's street to be an ugly, blinding "white way." We

must consequently expect to find evil in our study of publicity, but we must seek also the good. We must become publicity experts. True Lutheran publicity methods must become a reality with us.

Modern publicity is, of course, entangled with the world's whole life today. Its methods follow the spirit of the times. A genuine examination thereof will inevitably reveal the trends in the world's life. It ought to uncover before us the tendencies which are swaying men. Our examination of the facts has that additional attraction. We shall therefore have constantly before our attention a threefold picture, the facts as to present-day publicity, a glimpse of world currents, and an appreciation of what religious publicity ought and ought not be.

Page One for Calamities

First of all, we readily appreciate that *destructive* facts constitute a large element in the news. Calamities and scandals all begin on the first page, are read most attentively by the people, and linger longest as the days pass. That which wastes life and property has best publicity value. The things which subtract from existence attract men. That which must be marked with a minus sign receives most attention. The negative has more notice than the positive. The destructive is better news than the constructive, what tears down is better than what builds up. When we thus face the undeniable, naked fact our hearts and minds naturally revolt from it. We ask ourselves some eager questions. Has this condition in the publicity world been an increasing one? Has it grown more and more attentive to destructive matters? Examination within our own lifetime tells us it has. We must then question further, does this tendency reveal a similar condition in the world's life as a whole. Has there been a decline in the morality of mankind? Sorrowfully, we must answer yes.

A general moral lapse has taken place. Standards have been lowered. Customary restraints have weakened if not broken. The evidence for this world fact is in the possession of most Christians. It seems to be the common confession of Christians today that they need more grace than hitherto in order to live upright lives. The downward bent in us seems stronger than before. However, there are other manifest proofs. The testimony of the heads of educational institutions is unanimous as to the moral life of the youth of today. . Sensuality and contempt for

the marriage bond are commonplaces in the social situation. The day of the brigand, of the bandit, seems to have returned, whether one looks at China or at the streets of American cities. All the while so-called respectable, and even Christian citizens, are breaking the laws which would enforce a constitutional amendment. We may, furthermore, question those who have lived in foreign lands as to conditions there. Without exception their comments soon bring them to the statement of widespread and increasing immorality. We have no time for further testimony, excepting to note the prevailing pessimism in the pronouncements of statesmen and publicists. Sometimes they speak in utter hopelessness concerning the downgrade of humanity. These are not all surface judgments, nor are they the complaints of old age. We must recognize what is happening in our world today. Conditions which exist in publicity methods are only a manifestation of what is true in whole of life.

Doubts and Denials Gain Headlines

Let us return, then, to publicity facts, especially as concerns religious publicity. It is quite clear that he who deals in religious denials and negatives will be in line with all that receives public notice. As a matter of fact this is exactly what takes place. The church body which wrangles over long cherished convictions or debates as to the necessity of confessions of faith, and the preacher who undertakes in wily fashion to deny the Virgin Birth are heralded far and wide. The things which deny, which are negative, which subtract, which are destructive—these have publicity value. One is often led to listen for the many voices which are unheralded because they speak positive and constructive things. One longs for positiveness, even if it be nothing better than the attitude of the little fellow who, in argument with a playmate, boldly asserted, "Tis so; maw said so; tis so, if it taint so, if maw said so." Modern publicity has an ear only for the fellows who are forever saying, "taint so." We need to stop just here in order to realize, in accordance with our consideration of the whole world situation, that the language of mere denial is immoral language. Merely to deny is not only useless, but is also immoral. No man dare claim for himself the right to be negative and destructive of sacred beliefs, and thus to subtract from other human hearts unless his denial is clearly the opposite of some positive, constructive doctrine which he is proclaiming as an addition to human faith. This was the genius of the great Reformation. It

did deny the errors of Rome, but only because it had powerfully constructive truth to assert. My appeal to you is to turn wholly away from those who merely deny. They are not noteworthy, they are immoral. They are making themselves a part of the world's moral lapse today.

It is, of course, very clear for our study of our future and our plans for publicity that we have no place in this publicity method. Very definitely, the Lutheran Church stands unanimously for the positive and constructive. Let us never denounce sin excepting as it be to offer salvation. Let us never condemn error excepting as we offer the truth. We must find no pleasure in mere criticisms, denunciations, negatives, and denials. We shall not put our message across in that way.

Crooking the Straight Lines of Truth

We turn to a *second* element in our study of our future and in the fulfillment of our purpose to impart our message to men. We shall perhaps see the second element most clearly if we note it as it appears in the world's life today before we mark it in present publicity methods. It is the element of *exaggeration*. We are face to face today with a distortion of life through an economic exaggeration. Let it be noted that we are not indulging in a condemnation of economics as though they were not important in human life. The contention is that the importance of economics has been seriously exaggerated. For instance, we have before us as the first instance in history an earthly government founded only as an industrial democracy. Reference is, of course, made to Russia, whose government is stronger than is commonly recognized. The foundations thereof have been laid in purely economic principles to the large neglect of all else that is fundamental for national life. This, however, is not all. Russia does not stand alone. The same exaggeration is found in all discussions of the international situation. Wherever conferences are held and articles are written the undisputed presumption seems to be that if economic conditions can be adjusted the solution of international problems will have been reached. We must not neglect those conditions, but we must not permit ourselves the dream that the settling of debts and reparations and credits will bring an international Utopia. It is the selfsame exaggeration which leads modern historians to write history from the standpoint of the economic interpretation. This tendency in the world's life is, of course, materialism and we must recognize it as a fact of the present. All races and nations are

under its sway. Even the negro is being adjured by his leaders to seek racial equality through the attainment of commercial, of material equality. Men grow weary of this economic exaggeration, and manifest that weariness in their lack of joy in their daily work. That work grows increasingly monotonous, inefficient, and rushed. Nevertheless, they follow what seems to them to be "the gleam" and seek their soul's satisfaction in economic adjustment. If we would understand our world today we must place alongside of the general moral lapse the fact of economic exaggeration.

Featuring Stunts and Personalities

We are easily prepared to appreciate now what an important part this element of exaggeration plays in prevalent publicity methods. It is not merely the economic exaggeration of the world which is portrayed in the press, although that is constantly revealed in all its disproportion. Nor am I referring to that form of exaggeration which is commonly designated as sensationalism, that jaded appetite which cannot be satisfied unless thrills are constantly offered, that demand which leads the moving picture actor to undertake ever more impossible acrobatic feats. The exaggeration most to be marked in modern publicity, and especially in religious publicity, is the cartoonist's exaggeration. He singles out the prominent features of a public man, exaggerates them, and makes them the unmistakable mark for that man. We remember, for instance, how the lamented Roosevelt was known especially for his teeth. Thus in the press the report of a public address will be featured often only in so far as certain sentences therein provide thrilling headlines. It is furthermore a well-known publicity principle to present personalities. The man who stands for an idea is "played up," and the idea is considered from the exaggerated point of view of that one man.

It is in religious publicity, above all, that this feature becomes most manifest. It is the undue emphasis upon some one portion of Christian truth which will give it publicity value today. Once more it is a case of exaggeration. This is the fact as concerns so-called "Fundamentalism." Certain elements of evangelical truth have been separated from the body of that truth, have themselves been given disproportionate form and meaning, and have been made the tests of orthodox Christianity and the standards of party strife. It is a well-known fact that heresies are frequently nothing more than distortions and exag-

generations of truth. We must beware lest these methods of publicity lead us astray in our purpose to reach men with our message.

We Are None of These

We ought to stop here for a moment to consider our Church's duty. We cannot be a party to any form of exaggeration. We may not permit emphasis upon personalities. The truth and the one Personality of Jesus Christ are so thoroughly supreme to us that we cannot let the prominence of any man or men cloud in the least their glory. We are unwilling to permit any one truth of the Gospel to be singled out and to champion it in such a way that the name of our Church is known peculiarly for that one championship. For the reasons stated, we cannot freely ally ourselves with the so-called "Fundamentalists," though we stand stoutly against the "Liberals," who by their teachings would dethrone the true Christ. We cannot in the least uphold the secret Ku Klux Klan, even though the Lutheran Church stands with all its truth against the teachings and practices of Roman Catholicism. We do not even wish the name of the Lutheran Church as such to be exalted. Our position seems constantly to be a difficult one from the publicity point of view. Devotion to our principles seems almost to rob us of widespread promulgation for them, since we cannot permit disproportionate exaggeration. We ought, however, consider the following possibility in our efforts to proclaim our message. We hold the entire evangelical Gospel in its harmony. There are, however, certain truth centers to that Gospel as we know it. We know certain themes which prevail throughout the symphony. They are suns around which the truth planets revolve. They are hearts which throb their life throughout the body of truth. Such a center, theme, heart is our doctrine of the Real Presence, the real presence of the whole Christ. This is not merely a doctrine of the Sacrament, for it enters into our entire knowledge of Christ, it has its meaning in our Conception of the Word of God, it clarifies any proper understanding of the Church. Another such heart truth is that of justification by faith alone. One more is our doctrine of liberty, the liberty of a Christian man. There are others. Without time to dwell upon them, it is a serious question whether in a time when men will listen to exaggerations we may and ought not study out these truth-centers and present them not as exaggerations, but as great guiding stars for the hearts of men.

Robbing Realities of Thickness

We must now devote a little time to a *third* publicity element, with which like the first, we can as a Church have nothing to do. Nevertheless we must at least speak of it especially because it is coupled with a third world tendency. We might perhaps call it superficiality, that condition which leads us so often to lay aside a newspaper, magazine, or book with the thought that we have gained nothing from it. It needs a better, though possibly narrower, designation when we see it as an influence upon the world's life. I quote it from one of our European visitors, of whom so many have come, all avowing no desire to instruct us as a nation, but proceeding at once to do that very thing. Some of them have spoken wisdom, and none more so than Hillaire Belloc, who, however, received small attention because he did not observe the publicity methods of which we have spoken. In a discussion of world conditions he called attention very seriously to the *decay of dogmatic religion*. Let us note that he did not say there had been a decay of religion, but of dogmatic religion, of religion expressed in definite language as a system of belief or a confession of faith. We all know well the disrepute under which the word dogmatic now exists. Some of that disrepute has been deserved. We all acknowledge also that every statement of our faith falls far short of expressing the truth our heart knows, and thus falls short all the more of the ultimate truth. However, we likewise know that no faith ever helped our life which we could not utter in hymns as a matter of praise or in prayer as a subject of thanksgiving or in a message whereby we could tell it to others. It cannot be good for the world when a decay of dogmatic religion takes place. The decay will breed, as it has bred in these days, silly superstitions, when men advocate the follies of spiritualism. It produces antagonism to all religion such as Russia reveals to us now, and such as is openly proclaimed even in our own land. It leads ministers of the Gospel to discuss for publicity's sake the things which belong to the passing show, so that dances and Coué and gorillas become the themes for the worship of Christians. We turn away from all such superficiality in the publicity of today. .

Let us pause for a minute to summarize, before we proceed to the final, wholly constructive thought we need. We have seen elements of modern publicity which include attention to what is destructive, exaggerated, and superficial. What is far more important, we have gained something beyond a glimpse of the controlling currents in the

world's life—a moral lapse, an economic exaggeration, and a decay of dogmatic religion. This review of existing tendencies among men is not encouraging. We may not even say that these are past-war manifestations. The war may have pressed them rapidly forward, may have ripened them quickly, but such moral and material and religious conditions must have known a longer process. They cannot be explained without an acceptance of the conviction that something has been wrong in the training of the recent generations of mankind. Something must have been amiss with the processes of education.

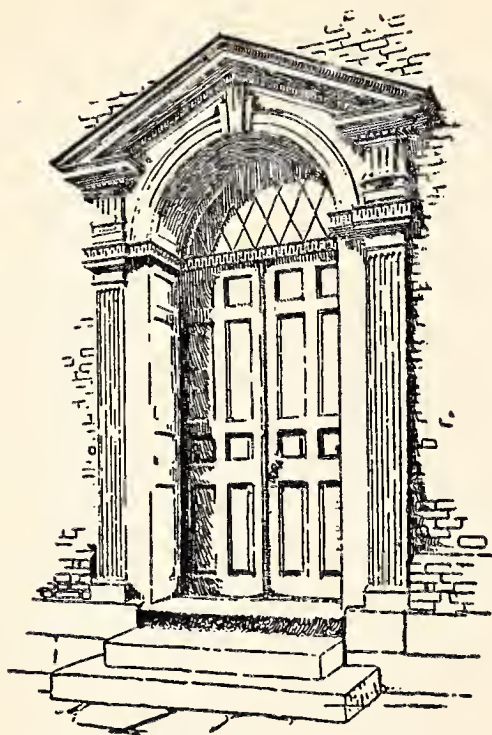
It is extremely gratifying to appreciate, therefore, in the last place that our world is gaining today *an educational reorganization*. There is a healthy educational unrest which portends better things. The war gave us a rude shock as to the ignorance of our boys, generally and above all, religiously. A few months ago the Carnegie Foundation contributed a second shock in its criticism of our public school education, calling attention to the superficiality of the graduates because of the introduction of too many subjects into the curriculum. Those who know even a little of the educational world appreciate that in all lands the very foundations are being examined. Even the primary definition of what education is commands new attention. There is probably no other word as important as education which has so many and such involved definitions. The very involved character of the definitions reveals a need for greater examination. Without presuming to be in any special sense an educator I am presuming to suggest a definition by saying that education is the cultivation of ideals. That definition opens the way to an appreciation of the part which religion must play in education. In this whole connection we are all conscious of the worldwide awakening upon the subject of religious education. Even the churches of America are sensing the need.

For the benefit of our theme this evening let us appreciate that modern publicity has also recognized the need of its own reconstruction and acknowledges anew that that deserves publicity which is truly educative of the people. The cleanest and strongest publicity men are its advocates. Indeed, the strongest and most enduring method of publicity which a movement or an organization can pursue is that of patient, persistent, aggressive education. The spread of socialism by that method is an evidence of its success. It is my final, strongly constructive thought upon the subject of publicity.

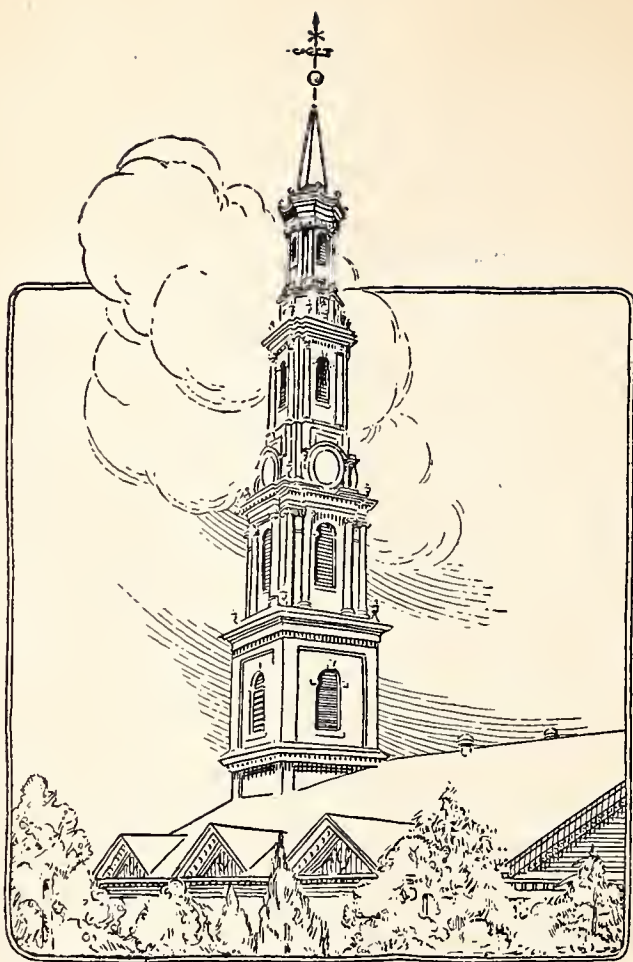
Without an instant's delay let me apply the fact to our

Church. If we wish to put our message across, if we wish to pursue true publicity, if we wish to open up a proper future with a rightful name for ourselves, we must educate. I know the publicity value of preaching, and especially of evangelistic preaching. That does proclaim our message. I know the publicity value of works of mercy in making clear what we would convey to men. However, we shall not accomplish our mission unless according to Christ's command we teach. That teaching must take place not only in high schools and colleges and seminaries. Our congregations must have schools, must be schools. This is no plea for parochial schools. As commonly understood, I do not believe such schools to be desirable for our land. It is a plea for recognition of the fact that all we have in the way of congregational education in religion today is woefully inadequate. As pastors and congregations, we are far too complacent. The very best efforts which are being made today in any congregation of this Ministerium or of our whole Church are not sufficient. Let me be practical. Educational material is turned into our congregations from many sources—from the pastor for his catechetical classes, from the Parish and Church School Board, for the Sunday school and other classes, from the Brotherhood, the Women's Missionary Society, the Luther League, from the various boards and committees of the Church. There is, however, not a single congregation anywhere, I believe, in which all this material is organized into a well-rounded curriculum which will provide a well-rounded religious education for the entire congregation. The material is likewise utterly unrelated and entirely insufficient. We have not even planned a fully related educational curriculum for the people, young and old, of a congregation. The day must come when on the sign boards outside our churches we shall see advertised not merely "Hours of Worship," but also "Hours of Study." All of our people must be faithful students.

What we need today is not to follow some of the catch-penny devices of modern publicity, though we must use all of the good therein. As Christians we need what is meant by that beautiful, strong word—poise. If I may add an adjective to it, which does not contradict it, we need aggressive poise.



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